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of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment.*"—I. COR. 1: 10.

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EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

I.

[THE following incidents and discussions are taken from personal notes made by Elder William Gibson some years after the events occurred. The lack of dates is due to the fact that nearly all of Elder Gibson's papers and journals were destroyed by fire, and therefore these notes were written from memory. Elder Gibson was born in Paisley, Scotland, November 4th, 1809. He was baptized November 5th, 1840, being among the first who received the Gospel in Great Britain. He preached the Gospel for many years in Scotland and England, during which time he presided over the Edinburgh and the Manchester conferences. It was while presiding at Manchester that he held the discussion with the Rev. Mr. Woodman which was printed at the time in the form of a pamphlet. In those early days, it seems, many honest-hearted people were reached by means of friendly discussions of religious subjects, and Elder Gibson, because of his thorough knowledge of the Gospel and his aptness of speech was especially fitted for this line of work. He emigrated to Utah in 1851, afterwards filling two missions to Great Britain and also two to the States. Elder Gibson has in his notes a list of two hundred and twenty-seven cities and towns in Great Britain in which he has preached and borne his testimony. He died at Salt Lake City in 1875.

We have been permitted to use the manuscript containing these interesting experiences through the courtesy of his son, Elder John W. Gibson, who is at present laboring as a missionary in the Manchester conference.—Ed.]

On Sunday, August 4th, 1841, I was sent by the council of the Church along with Elder Francis Sproul to bear my testimony to the truth of the Gospel in one of the most public parts of the streets of Paisley. Those who assembled to hear us were all well known to me, most of them being workers in Coates' thread factory where I also was employed. When I looked around on the assembly I at first felt a little nervous, but I asked the Lord to give me a face of flint that I might never allow the fear of man to prevent me from bearing a faithful testimony to His work. My prayer was answered, and from that hour it has been my glory and delight to bear my testimony to the truth of the Gospel as revealed through the Prophet Joseph Smith.

Some time after I went with Elder Sproul to Renfrew, the county town, where he had an appointment. There was a branch there, and he called on me to speak to the Saints. I went out at mid-day to preach, but the magistrates sent the town officers who ordered us away. This was my first experience with the world; but I rejoiced because I had done my duty, and I was more determined than ever to proclaim the truth, whether men received it or not.

There were a good many small towns around Paisley, and the council of the branch sent me and Elder Sproul out to preach in them. We went and felt very happy while doing so, although we had to walk many miles, often being cold, wet and hungry. Nevertheless, we felt a joy in our labors that nothing else could give us. I well remember that trade was very dull, and I was working part of the time, only a day and half each week. I called my best shoes my "patent" ones, because each shoe had a hole right through both the outer and inner soles, so that they had this advantage: if they let the water in, they were sure to let it out again; but when the gravel got in, it was not so pleasant.

When I felt dull, Elder Sproul, who was a good singer, would start up a hymn, and when he felt discouraged I would try my best to make him laugh by some pleasant antic. But the best of all was the peace and comfort we enjoyed through the Spirit of God as we trudged along, wearied after our day's work, especially if we had baptized some honest souls into the Church; then indeed our hearts were filled with joy.

When the people began to get careless in coming to our meetings, we left off traveling so far, and by the advice of the brethren, we opened a hall in a place called Charleston, in the suburbs of Paisley. Here we preached for some time, and baptized quite a number, among whom was David M. Stuart. While preaching in this place one or two interesting incidents occurred, which I will mention.

One day we were invited to attend a lecture to be given by the Presbyterian minister. We were told that we would have the privilege of asking any questions we chose at the close of the meeting if done in a civil manner; but it seems that those who had invited us exceeded their authority. We attended the meeting, but the minister said that any reply could not be allowed. I arose and told him that we had no desire either to disturb the meeting or to annoy him. We had been misled by those who had invited us, but as I had taken notes of the lecture I would review it in our own place of meeting. I told him that we would be pleased to see him there, and, if he desired, he should

have the privilege of asking questions or making objections to anything that might be advanced which he thought contrary to the word of God. The news circulated among the people that we had been at the parson's meeting and had invited him to ours. When the night of meeting came, the house was crowded.

The reverend gentleman did not come, but he sent in his place the principal school teacher, who entered with great dignity. He was invited to come forward, and he was given a seat at a table in front of me where he could take his notes in comfort. I reviewed the minister's lecture as I had promised, and when I was through I invited anyone who desired to make remarks or to put a question to me, to do so. The school teacher arose and said that he had a question to ask me. "In the course of your remarks," he said "you declared that God is a personal being. As I cannot believe this, I should like some proof." I referred him to the first chapter of Genesis where we are told that God made man in His own image, after His own likeness. I find that man has a body, so if this passage is correct God must have one also. The gentleman in replying to this said that it was in his mind that man was made like unto God, that is, in knowledge, righteousness and true holiness. I said that I should like the gentleman to tell me where to find the passage, for if it were true it certainly cast discredit on the wisdom of God. I then referred him to the twenty-fourth chapter of Exodus, where Moses, Aaron, Nadab, and Abihu and seventy of the elders of Israel saw God. The teacher then asked me to read where Moses desired to see God but was not permitted. I read to the end of the chapter, Exodus xxxiii, and showed that God had a face, although Moses could not gaze on that countenance in its glory and live. So God covered Moses with His hand while His glory passed by. These passages prove that God has a face, hands, and back parts, and how could He have these without a body?

My opponent then shifted his ground and said I had declared that Jesus Christ had been made perfect through suffering, which he could not believe.

"The gentleman has made a mistake," I said to the audience, "for it was not I but the Apostle Paul that said so, as recorded in the second chapter of Hebrews. I have simply quoted Paul's words. And now," I continued, "as I have answered several questions which the gentleman has put to me, I should like to ask one of him. In the eighteenth chapter of Genesis we are told that the Lord and two angels came to Abraham; that Abraham brought water to wash their feet; that he killed and made ready a calf; that he set before them meat, cakes, butter and milk, and they did eat. Now, I want you, my friend, to give me a plain answer to a plain question. Do you believe that they did eat?"

The school master tried to evade the question, but the people called out for him to answer it. At this he said he did not believe that they ate, but that they only appeared to do so. "Well then," said I, "you are an infidel, for the Bible says they did, and worse still, you make the Lord and these angels to be no better than a parcel of jugglers who made Abraham to believe that they could and did eat, when, according to your statement, they neither did nor could do anything of the kind."

The gentleman then changed the subject again, and took exceptions to my statement that no prophecy of the Scriptures is of any private interpretation. I told him that he had made another mistake for it was Peter who had said that; "and now," I continued, "as you will believe neither Moses, nor Paul, nor Peter, and as the church of Scotland declares unbelievers in the Bible to be infidels, you surely must be one." He then said that he would meet me at some other time and discuss the subject. This, however, he never did.

After this, the ministers tried another way to put us down. Two brothers by the name of McKinley were very bitter against the Church. They had with them a man by the name of Glendinin whom they always brought with them for the purpose of creating a disturbance; if we were preaching out of doors one of the McKinleys would get a chair and begin preaching close beside us, while Glendinin would go among the crowd and incite them to disturbance. One night, after they had broken up our meeting, I asked if there were any gentlemen present not belonging to our society, who were willing to go as witnesses before the court against these men. Several respectable looking men said they would willingly go, for, they said we had been shamefully abused. We therefore, summoned McKinley and Glendenin before the police court. When they came into court, one of them carried an armful of books. On being asked what they were for, the gentleman stated they were to prove that Mormonism was false. The prosecutor replied that it did not matter to the court whether Mormonism was true or not, as long as the Mormons in their preaching said nothing to disturb the peace. He warned the prisoners that if ever they were brought before him again on such a charge, he would inflict on them the heaviest penalty the law would allow. This effectually stopped these people from disturbing us. Glendinin, soon after this came to an untimely end during a drunken brawl.

[TO BE CONTINUED.]

"LEARN TO READ UP HILL."

BY PROFESSOR N. L. NELSON, IN "THE MORMON POINT OF VIEW."

A FAVORITE piece of advice by President Brimhall to students who desire to know how best to continue the intellectual life after they leave school, is that which I have made the caption of this small article. "Read up hill, young man, if you want to keep growing."

Of course the young man ponders often and deeply before he fathoms the full significance of this peculiarly forceful metaphor. Read up hill—that is something he cannot do, if he read only the newspaper. At best he is reading along the dead level, with many a moral slough and social quagmire to cross. He gains nothing in mental vigor, because there are no mental lifts for him to make; or if there are, they bore him, such is the vitiating tendency of skimming for mere surface interest, and of moving from point to point, butterfly-like, before the mind has time to get down to underlying principles.

Nor are the contents of a newspaper to be swallowed entire, any more than the wares in a green grocer's market. They are to be selected, prepared,

served to taste, chewed, and digested, if they are to build up the intellectual life. The man who feeds indiscriminately on the columns of a daily paper is the man who throws down the gates of his individuality and makes of his mind a common road for all the moving things of earth. His only reward, if reward it can be called, is to stand passively by gaping at the motley procession, while it tramps into the ground the choice private gardens of his soul.

"Read up hill, young man." This no man can do, if every new accession to his library be a novel. Barring a few great works of fiction, which are analytical studies of the soul, it is safe to say that reading novels is reading down hill; it is a relaxing of mental tension, without which there can be no growth of mind power, and sliding down the incline of morbid sentiment to plains of unreality where even feeling itself becomes colorless.

The habitual novel reader is a mental dyspeptic, whose appetite is tempted only by literary caramels and strongly seasoned newspaper hash. There is really no easier way to get into the comfortable circle of mental mediocrity than to become a devotee of popular fiction. No ambition disturbs you, save the desire to shine in parlor parties, and you acquire a mental calibre best described as the "smooth bore," a calibre well fitted for bird shot and other small ideas of that kind, which may be fired without accuracy of aim, and mainly for the noise and smoke.

The school that does not engraft the habit of reading up hill has failed to reach the inner life of the student; failed to create that "hunger and thirst after righteousness,"—that insatiable craving to fathom the meaning and trend of life—which is ever a prerequisite to being "blessed." On the other hand, he in whom this hunger and thirst have been created, has little further need of the school: books are his college, and the world itself his university. No fear that library trash will detain him; for reading on the dead level bores him, while reading down hill nauseates. His pleasure consists in the effort necessary to climb, quite as much as in the exhilaration which always follows from looking at life from a higher point of view.

And he shall be further blessed; for before him rise the shining heights where dwell apart the spirits of Shakespeare and Milton, Paul and the Beloved Disciple—all the masters of deep thought and classic expression; and these he shall associate with, not in the vulgar fashion which, because it appreciates little, finds it necessary to boast much, but in the true communion of soul with soul—too sacred a relationship to dress up vanity in. Moreover, he shall be blessed with discernment of spirits; so that before he shall read a hundred lines, he shall be able to judge unerringly whether his author be a thought artist or merely a literary tailor.

Reading up hill involves two things: reading the right kind of books, and reading them in the proper way. As to the first, this rule may be set down as infallible: Only such books are wholesome as tend to help us understand, appreciate, and react by truth relations upon our environments; all others are false and pernicious, however charming they may seem. Let the reader take up book by book in his library and square its contents with this principle,—taking care to include under environments all the *real* forces, spiritual or otherwise, which play upon his soul,—and then agree or disagree with me. Space compels me to drop the question here.

As to reading in the right way, I shall touch upon only one aspect, that of making constant use of a dictionary Has it ever occurred to the reader that perfect thought-communication is possible only where giver and receiver hold in common, thought symbols—that is to say, words—of exactly the same signification? But how rarely is this the case! And to the extent that our words have different weight, color, or psychic associations, to that extent we fail to give or receive the equivalent of other men's thoughts and ideas.

AN IRISH SISTER'S STORY.

THROUGH the kindness of Elder Robert L. Anderson, we have been permitted to print the following letter written to him from President Heber J. Burgon of the Irish conference. It is dated at Belfast, August 22nd, 1904:

My dear brother—

I would have answered your kind favor of the 4th inst. before, but I have been making a tour through the northern part of the island, visiting with the scattered Saints who do not have the privilege of meeting from Sabbath to Sabbath with the Saints in public worship and partaking of the sacrament and the many other blessings which come to those who are thus privileged.

I was very much impressed in finding the same sweet Gospel spirit present with them all. Although it had been months since some of them had seen the face of an Elder from Zion, they still retained a wonderful amount of the Gospel spirit and a deep and never dying love for the truths from heaven that they had received.

It is needless, no doubt, for me to tell you that they were all pleased to see us. Especially was this the case with an old sister, by the name of Margaret McIlvane, of Edendale, Kells. She is seventy-four years of age, and has been a member of the Church since 1885.

When we arrived at her humble thatched cottage we intended only staying until evening and then take train into Belfast, but she pleaded so pitifully for us to remain over night with her that we consented, and before the morning I felt very thankful I remained to listen to the humble testimony of this good old sister, and hear her tell of her life and how she came to accept the Gospel. When we talked to her upon the Gospel she wept for joy.

Having spent some time in Ireland, no doubt you can in your mind's eye imagine us sitting in the twilight by a peat fire built upon the hearth, in a low cottage with thatched roof and ground floor, listening to the testimony of a good old sister, whose outward appearance showed the typical life of an Irish country-woman, but whose expressions and conversation and life showed to us a true follower of the meek and lowly Nazarene and a true Latter-day Saint. Her story ran about as follows:

About the year 1850, while she was yet a young lady, she and her father-in-law, Robert McIlvane, were sitting together in the same room where we were seated, when a lady by the name of Grace Scroggie came in, and addressing the old gentleman said, "Robert, can you answer me this question? Which of all these churches will the Lord come to when He comes to earth again." The old man, knocking his stick upon the chair he was sitting in,

said, "He will not come to any of them. None of them are right. None of them are accepted of God, but there will be a church arise and come forward which will be accepted of Him, and to which Jesus will come when He returns to earth. You and I will never live to see that church."

She said the old man spoke very emphatically and seemed certain of what he was predicting.

Robert McIlvane and Grace Scroggie both died without hearing the "glad tidings of great joy" which were afterwards brought there by the Latter-day Saint Elders.

She says that she made the Bible the study of her life, and soon proved that none of the churches she knew of was preaching the same Gospel that she read of in her Bible. She said she often pondered over the statement of the old man, and often prayed to God to bring her His true servants with the true Gospel. She felt that the true Church was upon the earth, and that even if she had to wander the whole world over she would find it.

In 1860, while in this state of mind she had a dream in which she says she saw the Book of Mormon. In 1880 she had a dream, in which she saw very distinctly the face of a young man, which made such an impression upon her that she never forgot it.

Five years later Elder Edward Clyde came to her humble abode with the Gospel which the old gentleman had promised would come, and which she had been so earnestly praying to the Lord for. She at once recognised the face she had seen in her dream five years previous. In his message she at once recognized the Gospel she had been studying for years, and when the Book of Mormon was presented to her, she immediately recognized the writing she had seen in her dream twenty-five years previous. She accepted with gladness the revealed word and her soul has been at rest since. She rejoices in the Gospel and loves to talk upon its principles.

That night, after we had prayers, and she was showing us to our bed, she said, "If you had not stayed all night, there would have been little sleep for me, for I should have laid and cried all night."

As I kneeled by my bedside that night, upon the ground floor, I felt to thank my Heavenly Father that I had remained all night at Edenvale, Kells., and that the Lord had heard the prayer of this good, humble soul and led His true servants to her with the happy news of His glorious Latter-day work.

Next morning, after partaking of a good breakfast, we all kneeled together and beseeched our Maker to continue His divine blessings upon our sister and all connected with her.

Now, dear brother, I fear by relating to you this little experience I am making my letter rather long. I was pleased to hear from the southern part of the island that you had paid them a visit, and I hope you enjoyed yourself so much while in the Emerald Isle that you will be anxious to return and see us again.

People generally think that we Irish people are not half as good as we are, but I can truly say that some of God's best children are among the Saints of the Irish conference, and I thank God I was sent to labor among them. In them I have found friends, brothers and sisters whom I have learned to love and whom I shall never forget.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 1, 1904.

EDITORIAL.

THE DANGER OF FAULTFINDING.

THE truth which has come from heaven in our day is slowly but surely appealing to the honest in every land and clime. The Church of Christ, set up again on the earth through the instrumentality of apostles and prophets, though begun in weakness and obscurity, is extending its branches over the earth. Zion's stakes are enlarging and multiplying, and the Saints are becoming a mighty power for good.

The adversary of men's souls is fully aware of all this, and perhaps he realises that the period of his reign over the hearts of men is drawing to a close. He tried hard in the beginning of this latter-day work to check it; but it grew and flourished regardless of drivings and mobbings and bitter persecutions. The fiercer the onslaught of the enemy, the closer the little band drew together, and the stronger they became to withstand the attacks. Assaults from without have failed in their purpose. But the evil one is not so easily discouraged. He is fruitful in schemes, and his resources are many and varied.

Power applied from within is more potent to split asunder than force brought to bear from without, so from time to time the evil one has tried to stir up strife and contention within the Church for the purpose of bringing it to destruction. In this way many members have been tried and some have been overcome—but the Church has kept on its steady growth to fulfil the object of its establishment; and we have this promise, that, although some will fall by the wayside and some will be found wanting, yet the Church will go on until it has fulfilled its glorious destiny.

Failing as he has and as he will to do damage to the work of the Lord through the recent agitation which has been directed against the Saints, the enemy of all righteousness hopes to accomplish his purposes by the use of more subtle methods operated from within the Church itself. There is no cause for alarm, but a note of warning to the Latter-day Saints is always in order that they may be on their guard. We have reference to the tendency to faultfinding—the evil spirit that many yield to of criticising the servants of the Lord—the lack of respect for the Priesthood which God has delegated to man.

That the Saints have need of special instruction on this subject is manifest by the trend of many of the discourses delivered at the last general conference. A few quotations are here given.

"Those who are not of us seem to think sometimes, that it is a dreadful doctrine to teach that we should honor the Priesthood, as spoken of by some of the brethren to-day, that we should be careful not to lift up our voices in criticism of the authority of God, and that there is danger in pursuing a course of this character. It seems to me, my brethren and sisters, that we ought easily to understand that if God Almighty has spoken from the heavens, and has clothed men with His authority, and commanded them to magnify that authority in the midst of the peoples of the earth, He will expect the peoples of the earth to recognize and honor that authority, and especially require this of His Saints, who have a knowledge of the truth. This is a part of the responsibility that has come to us through the Gospel. While we do not believe we should worship men, or that there is anything in the Gospel that requires any man or woman to give undue or improper reverence to any man, we do believe the Gospel requires that every soul shall recognize the authority God has established, and that they shall follow that authority. That has always been the case in every age of the world. Whenever God has had His authority upon the earth He has demanded this of the people; and He has abundantly blessed those who have hearkened to His counsel, and who have been true to His representatives" (Elder Joseph W. McMurrin.)

"'Thou shalt not speak evil of the Lord's anointed.' I hope you recognize that saying. We are under promise that we will not do it. We should speak that which is good, not that which is evil. And we should hesitate when we find an opportunity, or when some circumstance arises which might induce us to say something that would be improper in regard to our brethren" (Elder C. W. Penrose.)

"I remember meeting a man who had been diligent during his early experience in the Church, who had been valiant in testimony regarding the principles of the Gospel that God had revealed for the redemption of His people. This man left the Church, after having been faithful to the Gospel for many years. I asked him how it was that he had lost the testimony. He said he could not say, that he was just as sincere after he denied the faith as he was at the time he was preaching the Gospel. I met him again, a few years afterwards, when he was reunited with the Church, and I asked him how he accounted for these changes. He told me that the cause of his apostasy was made known by the revelations of the Lord to him, and that it was because he had grieved the Spirit of the Lord by talking against his brethren, men who were appointed to preside over him. He told me that President Young had inaugurated co-operation in temporal affairs, and that it came in contact with his own preconceived ideas; that he murmured against President Young, and also against others of the servants of God, and the Spirit of God became grieved and by degrees withdrew from him, and he was left to himself. As he fell into darkness he neglected his duties, neglected to say his prayers and to live according to the requirements of the Gospel, until his mind became blank, the light that had shone within him before ceased, and he was an apostate. Subsequently the Lord touched his understanding, and caused him to realize his position; he then began to see if he could not regain the light by humbling himself before the Lord and manifesting exceeding humility. By degrees the Spirit returned to him, and the light in its glory, and the beauties of the Gospel dawned upon his mind and he again became faithful and dilligent, and continued so until the time of His death" (Elder David H. Cannon.)

"These men who have been called to preside are the oracles that keep us in the straight and narrow way. If it were not for them it would not be long before we would be in the same condition as the people of the world; we

would forget the plan of salvation; we would change the ordinances and transgress the law; we would be left in darkness; we would be leaders of the blind" (Elder Joseph E. Robinson.)

We have quoted at some length because of the importance of this matter. Perhaps these admonitions will not apply so forcibly to the Elders in the mission field, and the Saints outside of the organized stakes of Zion, but the Elders are continually leaving the more active ministry to return home, and the Saints abroad also are, from time to time, gathering with the main body of the Church, and to all these our words of counsel and admonition are especially directed. "Forewarned is forearmed." If the Elders who return filled with the Gospel spirit will honor and support the authorities at home as they have in the mission field, the adversary will find no opening into which to push that dangerous entering wedge of faultfinding and discontent.

There is no reason why they should not do this; for the priesthood is the same the world over, and the authority to which the Elders yielded so gladly in the field, and received joy through their obedience, is the same which is exercised by the bishop of their ward or the president of their stake.

To the Saints who gather to Zion this advice is given: Keep in close touch with the Church organization. Take with you your letters of recommendation and present them to the Bishopric of the ward where you locate. Do not isolate yourselves because you are strangers in the community. Join the Sunday school of the ward, also the Mutual Improvement association. There is something to do for every willing worker in the wards of Zion. Don't think to find the Church authorities without faults. Though they are the servants of the Lord, they have their failings as other men; but remember also that even with these faults, they are those of whom God spoke to the prophets of old when He said: "I will take you one of a city and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

N. A.

We have received the latest number of "The Mormon Point of View," a quarterly magazine owned and edited by N. L. Nelson, Professor of English, Brigham Young University, Provo City, Utah. The leading article in this number is, "The Spiritual Life," a bit of "up hill reading" which will bring the student up into the higher regions from whence he may catch glimpses of the beautiful country wherein is located the kingdom of God.

Transfers.—The Elders who have been laboring in the Welsh conference have been transferred as follows: James Thomas to the Birmingham conference; Frederick E. Jones, Leeds; and Levi J. Hawkley, Nottingham.

Departures.—The following Elders sailed from Liverpool for Boston per s.s. *Republic*, August 25, 1904: From Great Britain—Alfred A. Robinson, William T. Stewart, Franklin P. Foster, John Cooper. From Germany—Thomas H. Glenn. From Holland—Cornelius Van De Graaf. With the company were twenty-four emigrating Saints, and a number of visitors returning home. The company was in charge of Elder Van De Graaf.

NOTES FROM THE MISSION FIELD.

PRESIDENT HARRIS of the Norwich conference reports two very successful district meetings, the one at North Walsham, August 21st, and the other at Ipswich, August 28th.

AT a very successful district meeting recently held at the Airdrie branch, Scottish conference, about thirty strangers and investigators were present. Two more baptisms are reported from the Glasgow branch.

PRESIDENT HUGH J. CANNON of the Swiss and German mission sends the following from Zurich under date of August 20, 1904: "The officers in Dresden are determined to put a quietus on our work, and have served notice upon the Saints that meetings of any kind are absolutely prohibited. Any person attending any such meeting is liable to a fine of three hundred marks, or six months' imprisonment. It will be quite a serious blow to the work as far as getting new converts is concerned. I think the Saints will not be seriously affected. We are receiving a great number of letters from various parts of Germany and Austria from people who have heard indirectly about us and are making further enquiries. We are also in communication with one family in Russia. They are very anxious to have Elders sent to them."

PRESIDENT LOFTER BJARNASON writes from Vestmanneyjer, Iceland, under date of July 30, 1904, as follows: "During the months of June and July we have been laboring in the country where the farmers have received us with much kindness and hospitality. We have made a host of friends, and many have shown an interest in the message that we are bearing to the people. Our work has been carried on about as follows: Upon coming to a farm cottage where there were many servants and farm laborers, we would ask permission to have all the people assemble while we would spend an hour or two explaining the Gospel to them. Then we would answer any question they might ask us. We would tell them to pray to the Lord for wisdom that they might come to a knowledge of the truth. Where their work or other things interfered so that this could not be done, we would leave our tracts and proceed on our way to the next farm cottage. In this manner we have been able to preach to many that have never heard a Latter-day Saint speak. There are many wicked stories afloat in this country about the "Mormons," and much time is spent in explaining to the people the absurdity and falsity of these tales. While on our journey we met four members of the Church, who, although struggling against great poverty, have continued in the faith. They rejoiced exceedingly to see us, for sometimes years pass by between their opportunities to talk with an Elder of the Church. The Lord blesses us with health and we rejoice in our labors."

UNDER date of August 19, 1904, Elder Thomas A. Condie writes as follows: "On May 12, 1902, I was set apart to come to Great Britain to preach the Gospel. President Seymour B. Young acted as mouth, and in blessing me stated that some of my kindred should be made known to me, and I should

preach the Gospel to them. On August 9th last, I received my release to sail home on September 8th. My labors have been full of joy and in a degree successful, but I could not think why the above-mentioned part of my blessing remained unfulfilled. I had made it a matter of prayer but had received no answer, and I began to think that this part must remain unfulfilled. On August 18th, I decided to visit Knaresbrough, as my mother was educated there while living with her grandparents. After visiting a few points of interest, I ascended a high hill, and there again besought the Lord's assistance in my search. I then proceeded on my tour of inspection. Directly in front of me was an old gentleman walking leisurely along. I felt impressed to accost him. I did so, and after passing the time of day made known my errand. He was not a native of Knaresbrough, but an acquaintance of his was, and would likely be of assistance to me. He bade me follow him, and on arriving at Knaresbrough Castle we found our man. I made known to him my mission, and while relating my story I noticed he manifested a great interest. He in turn asked me several questions, which caused my interest to become aroused. Notes were compared, facts exchanged, and to make a long story short he was my half cousin; further, he possessed a record of my progenitors back to 1772, which I obtained. He took me home with him and over our 'tea' I preached to him and his sister the Gospel of Jesus Christ. Curious though it may seem, he and his sister are the only known survivors of this branch of the family. My joy knew no bounds at receiving this great blessing, and my testimony is stronger than ever that God lives and answers the prayers of His children."

Elders Choules and Hyde, writing from Carlisle under date of August 25th, 1904, tell of their work as follows:

"Last Sunday, August 21st, we held two very successful district meetings in Carlisle. There were present of the traveling ministry, President George E. Wilkins and eight Elders.

"For the past few years there has been an indifferent feeling here in regards to the work we represent; but this year things seem to have awakened. We have been holding very successful street meetings. There has been some opposition, which has only helped us in making friends. Owing to our small following, we have had no hall, but have been holding cottage meetings; but on account of the interest that seems to be prevalent lately, we thought it wise to get a hall, and so on Sunday, August 14th, we opened one at 47 Scotch Street, one of the most central and respectable locations in this city. At our first evening meeting we had twenty-five present, eight members and seventeen non-members of the Church; and this, too, notwithstanding the fact that it rained hard all day.

"During the following week we thoroughly billed the town for our district meeting. On the Saturday night preceding it we held five very successful street meetings in different parts of the city. At our last meeting we had hundreds present—both good and bad—and there were many of the latter class, for before our meeting was over anti-Mormon literature was passed to all present. Fearing that they had not thoroughly warned the people that night they busied themselves distributing this same matter from door to door

on the following Sunday morning. It seemed to do us no harm, because we had our hall packed to overflowing with people of the best class in the city.

"This morning we received a letter through the mail addressed, 'Mormon Missionaries, 37 River Street, Carlisle,' which read as follows: 'Gentlemen—You can see from last Saturday night that you are to be opposed, and that you may not be in ignorance as to the arguments against you, the enclosed shows our answer to one of your positions. We expect you to take this up on Saturday at 8:30, and if you do not do it, or burke it in any way you may look out for active distribution of Bradlaugh's literature.' Accompanying this was a long typewritten article wherein an endeavor was made to disprove the personality of God."

THE RUSH TO CANADA.

Now that the Canadian government has passed the law providing for another transcontinental railroad, thousands of people are rushing into Canada for employment. Many of these have reached Montreal in a penniless condition. It will be some months before the work on this road will be well under way; and in the meantime, those who go there for work will have to seek employment in other pursuits. It is said that immigrants are entering Canada at the rate of a thousand a day. The railroad is only a partial source of attraction for the new-comers. The great wheat fields of the Northwest constitute really the chief source of interest for permanent settlers.

Canada has been the most enticing country for the colonization of our people of any that have yet been undertaken for settlement. However, a word of caution to them is necessary. Unquestionably the great prairies may be turned into immense wheat fields, but this transformation cannot be accomplished without some capital. A man who goes empty handed into Canada is likely to be disappointed. Work is no more remunerative there than here; and if he must first make his start there, he is likely to be very much discouraged. He may homestead a quarter section, but that often involves a great sacrifice to a man's family, to his wife and children who may have to live a great distance from neighbors on lonely prairies with no trees and no mountains to enliven the aspect of nature. Women have not infrequently gone mad in such lonely places. Some relief may be had by a provision of law which permits people to congregate in a settlement and at the same time comply with the homestead law.

Before a single acre of sod can be turned, the settler should have a team of at least four strong horses that will cost him there anywhere from four to six hundred dollars. The plow and other machinery for farm use will cost probably two hundred dollars more. If he gets land near our colonists, he must pay from six to ten dollars an acre. He is permitted to pay in ten annual installments. His first payment will amount on a quarter section from ninety-six dollars to one hundred and sixty dollars the first year. With a good team he may be able to earn enough to support himself and family until the first harvest. Team work is generally in demand. It will be seen that a settler should have at the beginning at least one thousand dollars. A little additional would enable him to handle half a section or three hundred and

twenty acres. There will always be incidental expenses, and this is a calculation that does not include the purchase of a home. Lumber houses are most common and lumber is not much cheaper in Canada than in the United States. A home that offers some comfort to wife and children will greatly add to their contentment and to his consequent courage in a pioneer life.

During the construction of the sugar factory at Raymond, labor was in great demand; and children will doubtless find remunerative employment in the beet fields hereafter. It is hardly likely that any other part of the North American continent offers such wonderful inducements for wheat growing.—*Juvenile Instructer.*

CURRENT COMMENT.

SAMPLES OF VOICE BY MAIL.

As an illustration of the progress of our time, the *Chicago Chronicle* tells a story about how a theatrical manager secured a tenor. In a letter he asked the gentleman what would he take to come over to this country and sing. The tenor, in his letter of reply, mentioned his price, and stated that he had forwarded "samples of his voice and acting." This was literally true, for with the letter came two cylinders. The larger one of these was a phonographic record of one of the man's solos. The smaller was a moving picture film of him singing the solo. The manager says he took the two cylinders to a dealer, and one they put in a phonograph, the other in a moving picture machine. Then they darkened the room and they started the machine and phonograph simultaneously. The actor might have been present personally. There he was on the scene, walking up and down the stage and gesticulating, and there was his voice issuing in sonorous notes from the big phonograph horn. "I love her," he sang, and his hand went to his heart, "Don Diego I'll slay," and he drew a dagger. "The stars above her," and he pointed heavenward. It was a perfect representation.—*Deseret News.*

THE GOSPEL OF CHRIST.

The preaching of the Founder of Christendom, who taught the fatherhood of God and the brotherhood of man, undeniably was the great awakening of spiritual life in the world. A world without spiritual life, or religion as the embodiment of that life and regulated by social science solely in temporal interests, is perfectly conceivable. But the religion which should take the place of vital Christianity is not. Renan says of the words addressed to the woman of Samaria that they are the essence of religion, and that if there are intelligent beings in other planets and they are religious, this and none other their religion must be. It seems doubtful whether even the Positivist has really reasoned himself out of the pale of Christianity. He holds to the brotherhood of man. The fatherhood of God he renounces. Yet he must apparently believe in something which takes the place of the fatherhood of God in consecrating human brotherhood, though his conception may not be anthropomorphic or identical with that of the simple Galilean. The revelations of the physical world comes to us through the action of high scientific intellects. Was it not possible that a revelation of the moral world should

come to us through a character of unique excellence, benevolence and beauty, preserved in its simplicity and purity by the pastoral isolation of Galilee?—GOLDWIN SMITH.

"THE CENTER OF RELIGIOUS UNITY."

"THE Dean of Exeter preached at All Saints' Church, West Alvington, recently. Dr. Earle deplored the lack of Christian unity, and said that Christendom seemed to have forgotten entirely our Lord's command, 'Love one another,'" says *Church Bells.*

"He believed that, in spite of the very acute divisions of the present day, they were nearer to union than some seemed to think. The spiritual Nonconformists were becoming absolutely weary of the divisions which were banishing grace from so many of the churches, and members of the Church were equally weary and anxions to, if possible, unite more and more with those who hitherto differed from them. He solemnly believed the Church—the great historic Church of England—was intended by God, and had been ordered by God, to be the one possible center of religious unity in these days. He did not think there was any other possible center in Christendom."

What about the other "great historic churches" in Christendom as possible centers. The Church of England is not the only one; and if historical associations and greatness of numbers count for anything, the Roman Catholic church will have to be considered. Religionists the world over are beginning to see the absolute need of union in the Church of Christ, but how this is to be accomplished, is a problem far from being solved—and will continue to be to those who reject the living oracles of God.

AN HEIR TO THE RUSSIAN THRONE.

"Child cradled 'mid a nation's moan,
Doomed to the burden of a throne
Where thou must sit aloof—alone;
Heaven in pity grant to thee
Homage of heart, and not of knee,
Won from a grateful folk and free."

The World.

On August 12th a son was born to the Empress Alix of Russia. The child is heir to the Russian throne, the Czar's other four children being girls. There was great rejoicing when the news was heralded throughout the empire. At St. Petersburg the announcement was made by the firing of one hundred guns from the fortress. Only thirty-one are fired for a girl. When the thirty-second gun boomed the people were aware that at last an heir had been born to the throne. In all the cities and towns there was clanging of bells and booming of cannon. Thanksgiving services were then held in all the churches. August 24th the christening took place in the church of the Peterhof Palace, amid great state and ceremony. The young Czarevitch is the great-grandson of the late Queen Victoria.

THE CZAR'S MANIFESTO.

As is usual on the birth of an heir to the Russian throne, the Czar has issued a manifesto of pardon and goodwill. It abolishes corporal punishment where such was still inflicted for repeated offences among the rural population and in the army and navy. It remits all arrears of land redemption taxes,

rural dues, and other imposts, aud relieves the peasantry of the obligation of repaying the relief loans, granted in times of bad harvests. Furthermore, a number of fines are remitted, and offences punishable by fine, imprisonment, or confinement in the fortress, without the loss of civil rights will be pardoned if up to the date of the birth of the Czarevitch no legal proceedings were taken or sentence was passed on account of such offences.

The manifesto also grants a number of concessions to common law offenders and convicts, and provides that political prisoners who have distinguished themselves by good conduct may, on the interposition of the Minister of Justice, obtain a restitution of their civil rights on the expiration of their sentences. Persons guilty of political offences during the last fifteen years, and whose identity has remained unknown, will no longer be subject to prosecution, while political offenders who have fled abroad and who wish to return to Russia may apply to the Minister of the Interior for permission to do so.

In the case of Finland, the manifesto grants remission to all arrears and imposts and land taxes up to January 14, 1904, and not paid up to the date of the birth of the Czarevitch. Further, the fourth part of the loans granted to Finnish agriculturists in cash or corn is remitted, and a sum of three million Finnish marks (£120,000) from the national resources of Finland is added to the fund to be inalienably devoted to the needs of Finlanders who own no land. All fines imposed on villages, towns, or communes for neglecting to elect representatives to serve on the military recruiting boards for the years 1902 and 1903, and hitherto not discharged, are remitted.

LIFE'S MIRROR.

There are royal hearts, there are spirits brave.
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best shall come back to you.

Give love, and love to your heart will flow,
  A strength in your utmost need;
Have faith and a score of hearts will show
  Their faith in your word and deed.

For life is the mirror of king and slave.
  'Tis just what you are and do;
Then give to the world the best you have
  And the best will come back to you.

MADELINE S. BRIDGES.

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